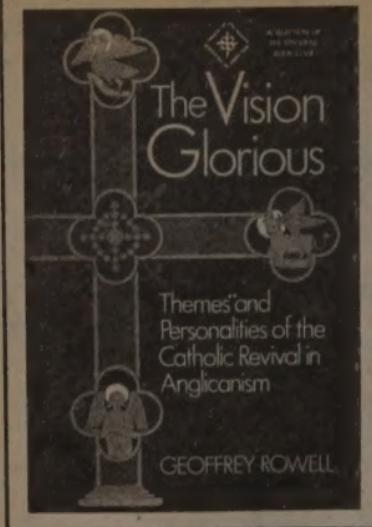




the Anglican digest

LENT A.D. 1984



280 pp., \$24.95 retail, but EBC members receive four books, special bookmarks, bookplates, and bimonthly TAD for \$30 annually.

—Photo by Richard Sutor

ment in the Church is to staff it with saints. Nonetheless, the treatment is not totally uncritical. One who writes about Anglican saints does not have to leave the impression that they were pure of any defilement by their age, preferably both virgins and martyrs, and certainly great workers of miracles after their deaths (leaving their bodies uncorrupt). Fr Rowell is a scholar who has researched into and thought about these saints as human beings who were limited in their gifts and who were in many ways the creatures of their historical circumstances. The miracles here are epiphanies of the grace of God shining through limitations and circumstances. The book ends with appropriate words from John Keble about "the glory of those on whom the Holy Ghost first came down: a glory so high and inconceivable, that the Holy Fathers did not hesitate to call it Deification." Such a term as deification seems to be going a bit far, but these Victorians were touched with glory as a sunset can be reflected in the windows of a not perfectly beautiful house. Fr Rowell refers to criticisms of "those who would call themselves Catholic within the Church of England as being negative in outlook and theologi-

(Continued on page 46)

ONE OF THE MOST prolific reviewers for the *Church Times* of London is Fr David Edwards, since 1978 Dean of Norwich, who shares with us his highly favorable opinion of the Episcopal Book Club's selection for Spring '84 — *The Vision Glorious: Themes and Personalities of the Catholic Revival in Anglicanism*, by Fr Geoffrey Rowell, Chaplain of Keble College, Oxford. Dean Edwards writes: The tone is hagiography [the lives of saints]. To a large extent, that must be right, for the Oxford Movement was at heart a desire to be closer to God, and many of its leaders were saints. It is a book that reminds us that the best way to run an effective move-



the Anglican digest

A miscellany reflecting the words and work of
the faithful throughout the Anglican Communion.

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FR JAMES B SIMPSON, EDITORIAL DIRECTOR

FR H L FOLAND, FOUNDER (1958-80)

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SESQUISUMMARY

THIS ISSUE of *The Anglican Digest* has been in the planning stages for several months with the objective of bringing TAD's readers something of the best of all that has been said and written about the Oxford Movement's Sesquicentennial. The only feature that takes precedence over Oxford material is *The Miter Box*, which is at the heart of Anglicanism in its reports on the episcopate. Then, in the pages immediately following, TAD presents a long-standing feature, *According To*. In magazine parlance, it has been moved from "the back of the book" and substantially expanded because of the various voices — remarks, observations, declarations, hopes, even predictions — that vividly reflect the 150th anniversary year that only now is passing into history.

"The Oxford Movement changed the face of the church," said Canon John Macquarrie, Oxford's Lady Margaret Professor of Divinity, in a public announcement on 24 June.

"The professor did not care for the word 'sesquicentennial,'" reported *Church Times*. In that opinion he was joined by three other Oxfordians — Canon Geof-

frey Rowell, Chaplain of Keble College; Fr Philip Ursell, Principal of Pusey House; and Canon Charles Smith, Vicar of St Mary Magdalene's.

"They agreed it was an American expression," continued *Church Times*, "but it was thought to be a real word with the right meaning — and, in any case, the USA is very hot in keeping the sesquicentennial... In fact, the Movement took root in the soil of Wisconsin, of all places, as early as 1860."

The brief semantic sparring occurred in the Jerusalem Chamber of Westminster Abbey. As for the Movement's taking root in Wisconsin in the 1860's, the American Church's catholic seminary, Nashotah House, was founded in Wisconsin in 1843, only a decade after the Movement began.

WHATEVER the miscalculation on a significant date, the 64-year-old Canon Macquarrie is a witty, amiable Scot who converted to Anglicanism while teaching at Union Seminary in 1965 and, canonically, is still a priest of the Diocese of New York. He was right in telling the Abbey news conference that the 1983 observance

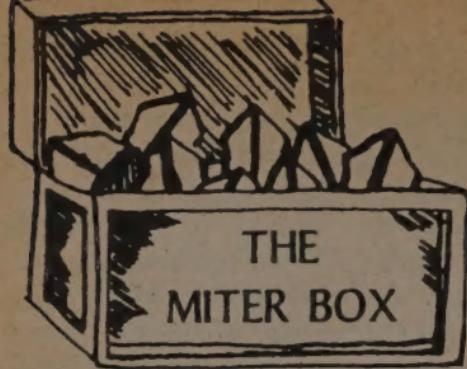
would have "ripples that will reach out all over the world."

Professor Macquarrie was also correct in asserting that the US was keen, as *his* countrymen would say, on celebrating the sesquicentennial. But the word "hot" might well have been reserved for the central observance of mid-July, 1983, when Oxford experienced the warmest weather in anyone's memory. Even those devoted to traditional religious habits may have found the temperatures more than a small penance. "It's not the humility, it's the humidity," said one almost fried friar.

Hot or not, in Oxford and throughout the Anglican Communion, the memorable milestone was celebrated with joy and reverence almost up to the advent of Advent. TAD has felt a special responsibility in digesting news of the events because the secular press has all but ignored the happenings — a fact that, in itself, leads to gloomy suppositions. *The Times* of London had some good advance pieces and then all but fell silent. In the US, *The New York Times* failed to acknowledge the celebration despite the long procession

through the newspaper's front yard, Times Square, on its way to a solemn high mass at St Mary the Virgin (with no less than the Presiding Bishop as chief celebrant and the Bishop of London as preacher). Since the media coverage was scant, it is good to know that the Forward Movement, based in Cincinnati, will publish in book form the addresses of the memorable Manhattan weekend of 21-23 October. The book and its pictures are being edited by Fr J Robert Wright, who received his doctorate from Oxford in '67 and since '71 has been General Seminary's Professor of Ecclesiastical History. (It will include the full text of a captivating paper read by Fr Richard Holloway of Boston's Church of the Advent; if a good diocese is seeking a stupendous bishop, get him at once before he goes back to his native Scotland.) Meanwhile, TAD herewith offers many echoes of the anniversary's incisive voices and activities in its first issue of 1984, a year that begins yet another chapter in the Oxford Movement's colorful history and in our own time's participation in "the vision glorious." —JBSt

Anglican spirituality is "sane, wise, ancient, modern, sound, and simple; with roots in the New Testament and the Fathers, and of noble pedigree; with its golden periods and its full quota of saints and doctors; never obtrusive, seldom in serious error, ever holding its essential place within the glorious diversity of Catholic Christendom." —Fr Martin Thornton, Canon of Truro



¶Elections and Appointments:

David Standish Ball, 57, a native of Albany, NY, and a bachelor, a graduate of Colgate and General Seminary, curate of Saratoga Springs, NY, 1953-56, before becoming canon sacrist of All Saints' Cathedral, Albany, in '56, advancing to canon precentor in '58, and serving as dean, '60-83 (the longest in the Cathedral's history): to be III Coadjutor in succession to **Wilbur Emory Hogg**, who has been VI Bishop of Albany since 1974.

James Hamilton Ottley, 47, educated at the old Episcopal Seminary of the Caribbean, who began his ministry as assistant at St Paul's, Panama City, '64-69, and returned as rector in '77, chosen after "no election" had been declared in three earlier conventions: to be I Coadjutor of Panama in succession to **Lemuel Barnett Shirley**, 67, who has been the IV Diocesan since '72; both men are native Panamanians.

William George Burrill, 49, Archdeacon of the Diocese of

Northern California and Chairman of General Convention's Executive Committee: to be Coadjutor of Rochester, in succession to **Robert Rae Spears**, 65, VI Diocesan since '70, who will retire on or about 15 July. Son of the VIII Bishop of Chicago and a graduate of University of the South and General Seminary, he was one of five priests over whom the convention deadlocked in June; he was elected on the 18th ballot five months later.

Vincent King Pettit, 59, rector since '81 of Christ Church, Tom's River, NJ, where his father had served years earlier, elected on the fifth ballot during a convention of only one evening: to be Suffragan of New Jersey, the fourth in its 168-year history.

George Somboba Ambo, 57, Bishop of Popondota since '77: to be II Archbishop of Papua New Guinea, succeeding **David Hand**, who took office in '63. The first Papuan-born Anglican archbishop, Ambo, educated in New Guinea mission schools and colleges, was the first native Papuan to be a priest-in-charge and also first to be Assistant Bishop of Papua New Guinea.

¶Translations:

**Hamish Thomas Umphelby Jamie-
son**, 63, VII Bishop of Carpentaria, Queensland, since '74: to be VII Bishop of Bunbury, Western Australia, succeeding **Arthur Stanley Goldsworthy**, who has been dio-

cesan for six years.

Honors:

Calvin Onderdonk Schofield Jr., 50, VI Bishop of Southeast Florida since '80: doctor of divinity, University of the South, Sewanee, Diocese of Tennessee.

Retirements:

Charles Ellsworth Bennison, whose 24 years as V Bishop of Western Michigan have seen the removal of the See City from Grand Rapids to Kalamazoo and erection of the

grandly modern Cathedral Church of Christ the King; in announcing retirement plans, he called for a coadjutor (the third in Western Michigan's 109-year history) to be elected next June and to become the Ordinary (one who ordains) at the end of '84.

Quintin Ebenezer Primo Jr., 70, VI Suffragan of Chicago since '72, to step down at the end of '84.

Leonard Fraser Hatfield, XII Bishop of Nova Scotia, announced in

HILARIUS & CO.

WHEN writing about bishops, TAD has customarily included their place in the apostolic succession. It seems to put them in the context of the Church's long history — whether it be the I Bishop of Western Tennessee or the 102nd Archbishop of Canterbury. Sometimes we hit a snag when the succession stretches back to the early days of Christianity or when a man serves two separate terms or when there has been a disputed See in which two bishops simultaneously held jurisdiction.



When we asked the recently retired Bishop of London, Gerald Ellison, about his numbering, he replied promptly from Bermuda, where he is currently serving as Vicar General. "It depends on where you start counting," he said. "If you begin with Mellitus in 604 (which most people do), then I was, I think, No 107, allowing for the fact that the notorious Bishop Bonner had two bites of the cherry, being Bishop of London from 1540-50, and restored by Queen Mary from 1553-59 when she burnt Bishop Ridley. But if you start with Restitutus, who went to the Council of Arles in 314, then you must add five more. And if you go into the mists of Anglo-Saxon times and include such names as Theanus, Eluanus, Iltutus, and Hilarius, then you can add a further eleven!" □

All Saints Cathedral, Halifax, where he began his ministry as a curate in '42, was consecrated Suffragan of Nova Scotia in '76, and has been Diocesan since '80, that he will retire before 1 Oct '84. **Cecil Allan Warren**, VII Bishop of Canberra and Goulburn (Australia) since '72, relinquished office 5 September.

Deaths:

Lewis Mervyn Charles-Edwards, 81, 110th Bishop of Worcester, '56-70, who, as a twin son of a Coventry doctor in a line of

eminent Welsh divines, rowed for Keble College, Oxford, and progressed through the ranks of curate and rural dean to the pulpit of London's St Martin-in-the-Fields, his base for wide travel through which, during three US trips, he made friends with **Austin Pardue**, IV Bishop of Pittsburgh, '44-68, who, at Charles-Edwards' invitation, became the first American Bishop to preach at an English bishop's consecration; from the Cathedral Church of Christ and the Blessed Virgin Mary, in the City and Diocese of Worcester.



A PHOTOGRAPH in Church Scene, Australia's weekly Anglican newspaper, calls to mind the fondly remembered "circus picture" of a group heavy with copes and miters assembled at Fond du Lac, Wisconsin, years ago. Bishops who gathered in the City and Diocese of Wangaratta for the funeral of Archbishop Sir Phillip Strong (TAD Advent '83) were David Shand of Melbourne, Ken Short of Parramatta, Philip Newell of Tasmania, James Grant and Archbishop Sir Frank Woods of Melbourne, Rhynold Sanana of Dogura, Papua New Guinea, and Barry Hunter of Riverina. Photo by Melbourne Age

Yeremaya Kufuta Dotiro, Bishop of Yambio in the Sudan since '76, fatally stricken during the consecration of the new All Saints' Cathedral in Khartoum.

Lakshman Wickremesinghe, 56, Bishop of Kurunagala in Sri Lanka; a graduate of the University of Ceylon, Keble College, and Ely Theological College who served as a university chaplain before his consecration in '52; according to *The Times* of London, "He was concerned to foster Christian moral influence in political life and pursued a risky prophetic role in opposition to injustice, while seeking to give a Christian interpretation to the Buddhist ideals of personal peace and serenity....He was equally at home in the East or the West."

Samuel Imai, Bishop of the Tohoku [Northeast Japan].

Bishops and Books:

Travelling Light: Bishop Oliver Allison of the Sudan Remembers, by **Oliver Allison**, 75, Assistant Bishop in the Sudan '48-53, Diocesan '53-74, published privately from One Gloucester Ave, Bexhill-on-Sea, East Sussex, TN40 2LA, England, \$5 including postage.

John How: Parish Priest, Cambridge Don, Scottish Primus, by **George Tibbatts, OGS**; How was Bishop of Glasgow and Galloway '38-51, ancient Sees merged in 1837, and for the last five years of

his active episcopate was XXIII Primus of the Episcopal Church of Scotland, a succession dating from 1704. Also, *All Hallows: Ditchingham, The Story of an East Anglican Community*, by Sister Violet, CAH, with foreword by **John Moorman**, IX Bishop of Ripon '59-75. Both books are from Becket Publications, Oxford, approximately \$5 each including postage.

The Catholic Religion: A Manual of Instruction for Members of the Anglican Communion, by **Vernon Staley**, Golden Jubilee edition revised by **Fr Brian Goodchild**; foreword by the V Bishop of Leicester, 240 pp, \$8.95, Mowbray's, London, and Morehouse-Barlow, 78 Danbury Rd, Wilton, CT 06897; also from Morehouse, *The Christian Ministry*, by **Joseph Barber Lightfoot**, 60th Bishop of Durham, 1879-89, introduction by **Fr Philip Edgcumbe Hughes**, Australian-born Adjunct Professor of New Testament at Philadelphia's Westminster Seminary, 115 pp, \$7.95; and *The Altar Guild Book*, by **Barbara Gent and Betty Sturges**, 90 pp, \$4.95, with preface by **Morgan Porteus**, XI Bishop of Connecticut, '77-81, and Assistant Bishop of Massachusetts since '82, who writes that "worship is like sand dunes, constant but constantly changing." □

ACCORDING TO —

- The American Committee on the Oxford Movement: While affirming the catholic heritage of the Anglican Communion which Keble, Pusey, and others reemphasized, it is to be recognized today that all schools of thought within our beloved Church have been beneficially and constructively influenced by this unique movement.
- Fr Robert Hattaway writing from Auckland, New Zealand: There was no innovation in the Oxford Movement. The innovation lay in lack of use as intended by the Prayer Book . . . When revived, it proclaimed the joy and triumph of the resurrection, and a new vision, and changed lives became the possession of countless thousands.
- Prime Minister W E Gladstone, addressing the House of Commons in 1874: The church 40 years ago was a scandal, its congregations were the most cold, dead, and irreverent: its music was offensive to anyone with any respect for the House of God. Its clergy were, in numbers I should not like to mention, worldly-minded, not conforming to the standard of their high office . . . That is the state of things from which we have escaped.
- *The Living Church*: Followers of the Oxford Movement persevered in spite of much public opposition, intimidation by members of the hierarchy, and even harassment by police who served a monarch bitterly opposed to restoration of outward catholicity of Anglicanism . . . [but] today, all of us can benefit by their challenging example of dedication, discipline, and devotion. All of us need their commitment to the catholic faith.
- *Times* of London columnist Piers Brendon: Today it is the High Church brigade who resist joining the Methodists aboard a "celestial omnibus" . . . [and in other matters as well] it is probable that they will lead the way to the inevitable disestablishment of the Church of England. Modern "successors of the Apostles" (as Macaulay irreverently dubbed them) will thus take the Oxford gospel of ecclesiastical independence, which Keble so memorably enunciated a century and a half ago, to its logical conclusion.
- Tract 87, *On Reserve In Communicating Religious Knowledge*, by Fr Isaac Williams: If we wish to do good to the world we must not look to it, but unto God . . . The platform is not our strength, nay,

even the pulpit itself is not our strength; in these we must yield to others if they wish it: but our chief strength must be the altar; it must be in sacraments and prayers, and a good life to give efficacy to them.

• Fr Allan Maclean of the Episcopal Church of Scotland: The Oxford teachings on the spiritual nature of the church, with its daily and weekly round of spiritual duties, gave the clergy a *raison d'être*. There was no longer any need for the priest to worry unduly that his congregation was small, or that he was not involved in the Establishment, or local politics, for the spiritual vocation of the church, and of himself, was all-important.

• RW Franklin, Secretary, Standing Commission on Ecumenical Relations of the Episcopal Church: At the fall of Rome, in the Dark Ages, at the Reformation, in the French Revolution, Christian worship has presented an articulation of human values at odds with accepted public standards. This also happened in our Machine Age. And yet much of the church is ignorant of an obscure line of Christian thinkers who related worship to human beings as they existed in the industrial order. Pusey, standing in this line, holds up a heritage which we have yet to realize.

• A priest of the Church in Wales: If the Church has no human

founder, if Anglicanism is truly a holy, divine, essential part of the Christian witness to God in the world, then one reason for that is that God spoke to the nation 150 years ago through human, earthly fragile vessels.

• Trevor Huddleston, CR, recently retired Archbishop of the Indian Ocean, in the sesquicentennial sermon in Oxford's University Church of St Mary the Virgin: It was precisely because John Keble was so completely the opposite of a "trendy clergyman" that he created a trend powerful enough to alter the whole direction of Church life.

• Sister Monica Mary, CT: Cardinal Newman, once considered a traitor to the Church of England, now has become an ecumenical figure.

• The Secretary of the Canterbury Cathedral Trust in America: There were many magnificent celebrations, most notably a solemn mass at St Mary Magdalen's, Oxford, followed by an all-night vigil before the Blessed Sacrament: for the moment, gone was the strife of the past – defensiveness, denunciations, partisan exclusivity – and instead there was an outpouring of confidence, joy, and commitment to Christian reconciliation.

• Fr Kenneth Leech, Race Relations Officer, Board for Social Responsibility of the General Synod: The most valuable way to



TRIBUTE TO TRACTARIANS

ANGLICANISM'S CATHOLIC Movement came into the lives of a

(According To, continued)

commemorate the Movement today is to work for three ends: a church which is deeply spiritual and prayerful; a church which will prophesy against the secular power; and a church which will become identified with the struggles and longings of the poor and the downtrodden.

• A letter to *The Church Times*: The real heroes and heroines have not been dons like the Oxford men of 1833 – although they were great souls – but missionaries among Africans, nuns among the poor, little old ladies walking to church on a weekday morning in the winter's rain.

• Fr James Daughtry, St Paul's, K Street, in the City and Diocese of Washington: The fullness of life with God – faith in Jesus, rich and colorful worship, knowledge of the life of Christ, zeal for justice, and mercy in the social order – these are the elements of this fullness, to which the Catholic tradition of Anglicanism recalls its people.... but God is our only end; the Church, the sacraments, and prayer are ways to Him. □

handful of academics, themselves as much children of their time as their predecessors in the cloth. It was not spectacular; it was not planned; it was certainly not a conspiracy. It did not seem to contain within itself the potential for great achievements....[but] the very centrality of the Eucharist is the great gift of the Catholic Movement to all the Anglican churches....It has, perhaps surprisingly, brought requests for a return to mattins and evensong and even the unreconstructed versions of compline. The virtues of silence and meditation are thrown into sharp relief by the relentless good will and verbalization of some of today's services and homilies. The monastic origins of the daily offices are sufficiently preserved to enable a significant number of Christians to achieve momentary fusion with God through the communion of saints which is, I believe, their unstated but deep desire....The French theologian Blaise Pascal [1623-62] approached [the Eucharist] with his usual sanity. Is the consecration of the elements the Real Presence, or is it a memorial? It is only heresy to say that it is one or the other. It is true doctrine to say that it is both....The Tractarians, with their

I, THOMAS, TAKE THEE...

TN THE early summer of the year 1532 the English ambassador in the court of the Emperor Charles V was staying for a time in Nuremberg when he fell in love with and married a young German Protestant girl called Margaret. The English am-

(Tribute, continued)

reserve, their quiet search for continuity with the early church, and through that with the apostles and the Lord Himself, survived the defection of their leader, John Henry Cardinal Newman, and the rancor and obscurity in which so many were obliged to live their outwardly unambitious lives. They have given to us a new conviction about the priorities and the practice of our faith. They have made possible change which led back to the early and eternal truths of the gospels, as well as forward to the development of the minds and hearts of Christian people in today's world. We do well to sanctify and revere them.—Fr Robin Denniston, Deputy Secretary of Oxford University Press, Chairman of Mowbray's and auxiliary priest in the Diocese of Worcester, writing in *Church Times*, London

bassador was Thomas Cranmer, a middle-aged Fellow of Jesus College, Cambridge, and a priest. In so doing he was, of course, breaking the laws both of the Church and of his own country where marriage of clergy was strictly forbidden. The marriage of Cranmer to the niece of the Lutheran Osiander was significant in more ways than one. In the first place, it meant the creation of a clerical family home — a thing unknown for a very long time, but something which became very common and very important in the history of the Church of England. Much more remarkable (and, in the end, significant) was the fact that Cranmer, though a priest of some 20 years' standing, and in full communion with the See of Rome, was beginning to think of himself as being, in some ways, more in sympathy with the Lutherans than with the Catholics. This perhaps would not have mattered very much if he had continued as a not very distinguished Fellow of Jesus College, Cambridge. What made the whole thing so important was that, within a few months, this semi-Lutheran Cambridge don became Archbishop of Canterbury.—John Moorman in *The Anglican Spiritual Tradition*





A WEEK TO REMEMBER

THE ANNIVERSARY conference at Oxford spread 15 lectures and discussion periods over five days. Scholars and other authorities spoke on theology, philosophy, ethics, history, ecumenism, liturgy, politics. Not all were Anglicans. An eminent English Methodist (and Tractarian sympathizer) gave a wonderful speech for Christian unity. A priest from the Roman Catholic Secretariat on Christian Unity presented a lecture on Christian friendship and brought greetings from John Paul II, who wrote appreciatively of Keble and Pusey, as well as of Newman. Not all the Anglican speakers were Anglo-Catholics. An Evangelical, a Liberal, and Dr Reginald Fuller, who described himself as a "zed," meaning "old fashioned high-and-dry," joined in the lectures. All of it manifested clearly the breadth and depth of what is increasingly recognized as one of the most profound religious movements in Western Christianity, still working out its influences in many ways. Discussion after the lectures was vigorous and continued late into the night at the Keble bar (which sells the college's own wine - Keble Red and Keble

White).

The liturgy of all the week's services - daily mattins, mass, and evensong in the Keble Chapel - had all the grandeur, reverence, and mystery that befits catholic worship.

At free times, I wandered about Oxford gazing at the dear old familiar sights, reminiscing. I heard a lovely choral evensong at Christ Church (done in the old style!), and then there was Blackwell's, the great Oxford bookstore. The theology bookseller, rightly sensing a great gathering of Tractarian aficionados, had assembled a massive collection of books. I purchased all Keble's published sermons and seven other treasures! They arrived, together with the bill, at the Rectory the other day - but I have no regrets.

My charter flight home was eight hours late in leaving, so I took the opportunity to go with another priest to East Grinstead, where John Mason Neale, one of the saintly Anglo-Catholic pioneers, was warden of Sackville College for pensioners. The father of five children, Fr Neale also founded the Society of St Margaret, whose sisters helped him in his work with (Continued on page 16)



MASS UNDER SUNNY SKIES

A CONGREGATION of approximately 6,500 attended the pilgrim Eucharist in the University Parks at Oxford, climaxing a week-long observance of the Oxford Sesquicentennial. It was an occasion of restrained liturgical magnificence with the Archbishop of Canterbury presiding. He was the chief celebrant with four English diocesans and eleven other bishops in addition to 200 priests. Most, including Archbishop Runcie, wore the sesquicentennial chasuble of purest white edged in red. Its rain-proof qualities were singularly unneeded, and a large number of priests were content with alb and stole.

Other Christian communions included Roman Catholic, Methodist, United Reformed, Greek Orthodox, Armenian, Baptist, and Swedish Lutherans [who have maintained the apostolic succession of bishops].

Mass was sung at the cream-and-gold colored wooden altar bearing the sacred monogram used for Glastonbury pilgrimages, its canopy of blue and yellow decorated with the Agnus Dei. Sacred vessels of plain earthenware were used at 20 stations.

The first processions were headed by simple wooden crosses. They came from Ascot, where Edward Pusey set up the contemplative priory of the Society of the Holy Trinity in 1845 and where he died; from John Keble's old parish of Hursley in Hampshire, and from Fairford, his birthplace in Gloucestershire. Then came representatives of 25 parishes of which Keble College is patron, all with their banners. Among them was St Saviour's, Leeds, Diocese of Ripon, the church built by Dr Pusey with his own money and consecrated in 1845. Its banner bore in large letters the simple statement, "Pusey's Church."

Representatives of 60 Anglican religious communities from many parts of the world also walked in procession. The entrance of the clergy took so long that one of the hymns was sung three times.

The epistle was read by the Rev'd Mother of the Society of the Holy Trinity and the gospel by the Bishop of Oxford, Patrick Rodger, who with the Bishop of London gave communion to the disabled.

The music was the simple modern setting of the *New People's Mass* by Dom Gregory Murray. Hymns were mainly old

ON MAKING A DIFFERENCE

A SEMINARY dean says that when he interviews a candidate for a faculty teaching position, he begins by asking the candidate two questions: (1) What makes you sing? (2) What are your longings?

As you reflect on your own life, what makes your heart sing? What longings rise up out of your songs? Some of the deepest longings in my life are found in these statements: I long to be a Christian who makes a difference in the world in the time which God has given me. /To be a partner and parent who makes a difference in the quality of

family life./To be a friend and priest who makes a difference in the lives of friends and parishioners./To be a Christian who is an active part of a Christ-like church which makes a significant difference in the lives of its members and in the life of the world./To be an active participant in a Christ-like congregation whose worship lifts me up to the mystery and majesty of God and whose witness uplifts me in response to the human family, with a clear sense of God's justice and peace./To be a Christian who keeps the flame of faith passionately alive in my day.

How does that happen for you and for me? How can I become a Christian being who makes a difference? And, how does a church make a difference?

I believe the answer is hidden in the way we believe and the way we give. Show me a church filled with a cadre of the people of God who believe in and who give liberally to her mission and ministry, with radical trust in God, and I will show you a church which makes a real difference in the world.

I ask you, in the name of God, to believe in God and his church with less caution and deeper trust . . . and to give to God, not out of

(Mass Under Sunny, continued)
favorites, including *Blest Are the Pure in Heart* and, for the recessional, *For All the Saints* to the stimulating *Sine nomine* setting.
—Douglas Brown, *Church Times*

(Week to Remember, continued)
the poor. He translated many of the ancient hymns we enjoy. It was a perfect ending to a memorable week. We have a goodly heritage to be proud of, and an awful lot to live up to!—Fr Andrew Mead, Good Shepherd, Rosemont, Diocese of Pennsylvania



A LEARNED AND ARTICULATE PARAMONASTIC



the author, Canon Geoffrey Rowell, didn't think he could write.

"When I was approached by Oxford University Press and one or two others about producing a history for the Oxford Movement's sesquicentennial, I imagined a lot of research narrowing down from the 19th century to the present and I wasn't sure I wanted to come at it that way, but, as things turned out, I've put down developments pretty much as they occurred," he told TAD in an interview in the rooms he occupies as chaplain of Keble College, Oxford.

"Other people may come up with statistics and the number of Anglican Catholic parishes or a

EADERS * of *The Vision Glorious*, the Episcopal Book Club's selection for Spring '84, would probably not guess that it is a book which

sociological analysis," he went on, "but I wanted to stress the interconnection of theology and spirituality and also what the Tractarians perceived and maintained through integrity, ritualism, and wholeness of vision."

As for the regimen of writing history, Canon Rowell says it was difficult without a sabbatical and while managing university expeditions abroad, carrying a full load of teaching during term, and using vacations for his work as chairman of examiners.

He began work in July, 1980, and finished the last bit of proofreading last May, dedicating the book "to Michael, SSF... a sharer of the vision, with gratitude."

Canon Rowell explains that "I've had connections with the Anglican Franciscans since I was 15. I value a number of them as my spiritual directors and Michael [III Bishop of St Germans, Suffragan to Truro since '79] looked after me for ten or more years. When I got a

* Initial, 13th Century German Cistercian Missal at Keble College

(On Making a Difference, continued)

the surplus of your lives, but sacrificially and gratefully.—Douglass

Bailey, Rector, Calvary, Memphis, Diocese of Western Tennessee

good day I could write as much as a dozen pages. There may be some areas that the laity will find heavy going, but there are others that I hope they will consider valuable for personal devotions. I've tried to integrate Tractarian thinking in the book and in my sermons, stressing points that may encourage people to stop and consider themselves from historical and theological points of view. I regret not writing a longer prologue. Only last week I saw for the first time a letter to Tom Keble from his brother, John, saying he'd been invited to preach to some court judges and he was thinking of saying something about how the exercise of legal rights may border on disavowal of religion. It sets out for the first time the outline of the sermon that launched the Oxford Movement."

Douglas Geoffrey Rowell was born in Hampshire in 1943 into a parish that he remembers as "not hot-house Anglo-Catholicism like one finds in certain south coast parishes. It stressed basic Christianity and enjoyed the color and excitement and sense of change of the festivals throughout the church's year, and the centrality of the eucharist. My father had little educational opportunity and worked in factories but was the sort who liked to stand up and serve at the altar. The surroundings were per-

fectly natural to me and in some ways I regard myself as very continuous."

Canon Rowell studied at Winchester College in preparation for Corpus Christi, Cambridge, and went on to Cuddesdon Theological College during the last year of Archbishop Runcie's decade as principal. As a seminarian, young Rowell wrote to the Ecumenical Patriarch of Constantinople to ask if he could spend a vacation period as a chimney-sweep or on some similar job. Instead, he was invited to be a guest at the Patriarch's theological school. It was an experience that prompted a deep interest in the Religious Life and Eastern Orthodoxy. He later led an expedition to Ethiopia to study ancient manuscripts and, having also lived in a monastery in Egypt, now considers himself "a parmonastic." After ordination he became assistant chaplain at New College, Oxford, and curate at Headington on the outskirts of the old university town. Meanwhile, the death of an aunt and godmother during his last year as an undergraduate had prompted a doctoral dissertation on 19th century theological controversies on eternal punishment and future life. It is the basis of his first book, *Hell and the Victorians*, published in 1974, two years after he took his present post at Keble. →

NATURE'S PLAN *

IT WAS LATE afternoon when I spied a tiny black and white creature struggling along the dirt road which led through the cornfields to my cottage. I stopped to discover a helpless baby skunk.

I guessed he was less than a week old and I noticed his hind feet were deformed. He dragged them along. Not even sure when skunk aromas begin or when skunk teeth bite, I picked up the little one up and placed him on the car seat next to me.

When I reached home, I found a box, made him a nest, put in some food and water and placed him out of reach of my two dogs. He ate some dinner and settled down for the night.

Next morning I located a veterinarian. He told me that the animal had obviously been abandoned by

its mother and left to fend for itself because of the deformity of its rear legs.

The best thing I could do, he advised, was to return it to the field in which it had been found. If it could not survive in its own natural habitat, then it would undoubtedly serve as food for some other creature. It was nature's recycling pattern.

I did as the vet suggested, reluctantly depositing the little tyke back in the field where I had scooped him up. What happened after that, I do not know. I still look for him when I turn that corner. I was sad for a while, but in retrospect it seems to have been an appropriate solution. The animal was given his chance for survival. And I ultimately accepted my role as part of God's plan for the whole of creation.—Fr Philip Gamache

**Fr Philip Gamache's meditation on nature's plan was published in The Living Church a few weeks after his death at 51. A medical technician prior to ordination in '67, he was curate at St Thomas, Mamaroneck, NY until '72, when he became rector of Atonement in Bronx, NY.*

(Learned and Articulate, cont'd)

Observance of the Oxford sesquicentennial is seen by Canon Rowell as a milestone reflective of the enormous changes brought to Anglo-Catholics by World War II and Vatican II. He expresses belief

that they "have pointed us in a direction that is corporal and personal in our worship and theology as well as in the ethical practice and teaching of the Church."—HN Kelley, reporting for TAD from Oxford



A HIGH CHURCH PARISH IN A LOW CHURCH DIOCESE

DAILY MASS and other "catholic advantages" are normal in many Anglican parishes. But in *New Hampshire*? Those who know about these things will tell you that there is really only one parish in the state that can truly call itself "high church," if that term still has validity, and it is Christ Church, Portsmouth.

For one thing, it was Portsmouth's second church, located in "the needy part of town," and might be expected to have services that contrasted with the older parish, St John's. The first two rectors had passed on their way by 1897 when Fr Charles Brine was elected. He brought the Oxford

Movement with him, having studied in England with its disciples. He particularly championed their concern for social welfare and quickly established a hospital and orphanage. Within a few years Christ Church was one of the first US parishes to have benediction of the Blessed Sacrament.

Perhaps one influence on ceremonial resulted from Fr Brine's invitation to a Russian peace delegation to attend Christ Church in August, 1905. A month later, when the Russian-Japanese treaty was signed, a solemn *Te Deum* was sung at Christ Church by a delegation from New York's Russian Orthodox Cathedral Church of St Nicholas. In the ensuing years, there were Greek and Russian services at Christ Church, and descendants of the first Russian families are among today's parishioners.

Special devotion to the Reserved Sacrament was shown when Christ Church burnt to the ground moments after the rector, Fr John Swanson, had dashed into the flaming structure to successfully remove the consecrated bread and wine from the tabernacle. The new church was destined to have a

(Continued on page 22)



Christ Church, Portsmouth, NH



A LOW CHURCH PARISH IN A HIGH CHURCH DIOCESE

“**A**RE YOU out of your liturgical mind?” was one of the questions raised when I in 1972 became rector of Christ Church in the City and Diocese of Springfield (Il). “What in heaven’s name is a graduate of Virginia Seminary going to do in Springfield? Don’t you realize you’re going to the Biretta Belt? Have you been converted?”

Of course there were many more comments about my coming from traditionally low church parishes in New Hampshire and Pennsylvania, but all of them in good humor. Indeed, there has always been a good feeling about Christ Church, Springfield, for it has always been with the diocese. Needless to say, there have been misunderstandings over the years as Christ Church maintained a tradition of low church, *i.e.*, that of a Morning Prayer parish. After all, the parish charter states that Morning Prayer shall be read as the principal service (“the late service”) at least twice a month. Some of the early bishops did their utmost to change us, but to no avail. We remained and still remain a parish that holds tight to its position.

The early growth of Christ

Church and its position as the largest parish in the diocese, as well as being the largest contributor to the diocese, has constantly indi-



Christ Church, Springfield, Il

cated the need for our particular witness here in the heartland of Anglo-Catholic practice. We enjoy a leadership role on all diocesan departments and commissions, although we still are the recipients of many jokes about our ways and “our Baptist services.”

As for myself, the adjustments were not difficult. I’ve spent my entire life in the church and have learned to appreciate all the many expressions of our liturgy. I find myself quite at home and at ease here. In fact, I feel it might be more difficult to be a high churchman in a low church diocese. Perhaps the reason that it’s easy being a low churchman here is that

(High Church, continued)

particularly beautiful figure of the ascended Christ against the background of the cross.

Although Christ Church has been an Anglo-Catholic island, its relationship with the diocese has always been one of mutual respect and support. It was host to the diocesan convention in 1981. More recently, the VII Bishop of New Hampshire, Philip Smith, wore a chasuble for the institution of the current rector. He returned last July to wear a miter as he presided over the parish's hundredth anniversary and its celebration of the Oxford Movement.—Fr Robert Malm, Christ Church, Portsmouth, Diocese of New Hampshire

(Low Church, continued)

years ago a change took place in the church that has done away with many of the old antagonisms. Mind you, I wouldn't be elected bishop here, although I did receive one write-in vote at our recent election and it wasn't from my wife! I enjoy the respect of my brother clergy for my position and the parish's "way of doing things." They may not understand, nor fully approve, but they would defend "our right to our rite." As a parish that broke off from the cathedral because it objected to the "undue amount of ceremony," we too would defend our sister parish-

es' right to express themselves however they wish, even though the smoke does make it hard to see what is going on!—The Rev'd Mr Hobart Heistand, Christ Church, Springfield (Il)

LOW TEMPS, HIGH COSTS

TEN THOUSAND dollars is not a great deal of money today. But that is the approximate price of heating our church! It's the cost for just the gas, not the whole utility bill. Why is it such a high expense? Well, we don't have a large church, but did you know that it is 60 feet to our roof? And utilities, as we all know, are high and will be steeper; recently a 20 per cent increase was asked. What can we do? Unfortunately, not a lot. We will be weatherproofing the building as much as possible, but that will not make a significant difference. What can *you* do? First of all, dress warmer, remembering that a century ago churches were not heated at all. If we all try to do our part we can help one another through these trying times. Another way you can help is to bring a friend to church with you; body heat is still our most precious natural energy resource.—Fr Robert L'Homme, St Paul's, Kankakee, Diocese of Chicago



GRIEG TABER OF ST MARY'S

MODEL RAILROADS and a collection of clocks were the innocent pastimes of a priest often remembered during the Oxford Movement's sesquicentennial — Fr Grieg Taber, Rector, 1939-64, of New York's Church of St Mary the Virgin.

"The big rooms of the rectory attached to St Mary's were ticking and bonging with clocks," says a colleague. "They chimed the hours as Fr Taber went in and out in his worn cassock, biretta in hand."

Born in Omaha during Epiphanytide, 1895, he grew up in the Ashmont section of Boston and attended Bard College and the old Seabury Seminary at Faribault, Mn. He was ordained by Samuel Babcock, Suffragan of Massachusetts, 1913-37, taught at the Shad-duck School in Faribault for two years and at the Pawling School, Pawling, NY, until 1927, when he

became rector of his boyhood parish, All Saints, Ashmont.

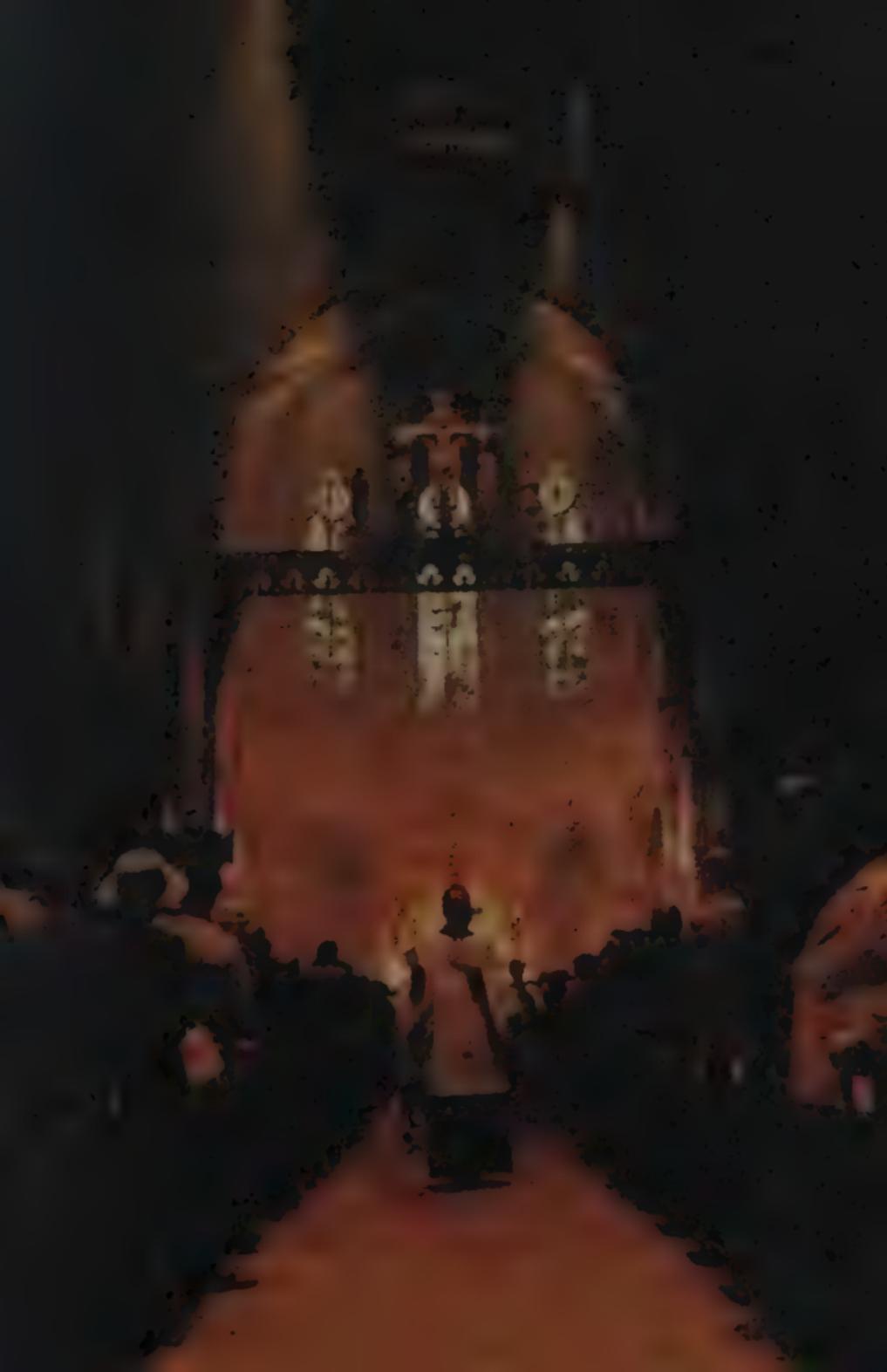


Father Grieg Taber

"Grieg Taber was brought up, churchwise, by Fr Simon Blunt, the man who put All Saints into full Catholic swing," recalls Fr Leslie Lang. "In many ways, All (Continued on page 26)

As Manhattan's observance of the Oxford Sesquicentennial at the Church of Saint Mary the Virgin are, left to right, the Bishop of New York, the US Presiding Bishop, and the Bishop of London, flanked by deacons Dorsey McConnell of St Thomas and David Taylor of St Matthew and St Timothy. In second photo, a thurifer leads the Gospel procession. Photos by Bruce Parker for Hannibal Goodwin.





(Grieg Taber, continued)

Saints was Fr Taber's greatest work. Everyone knew him. He added to the beauty of All Saints and it was packed every Sunday."

Meanwhile, in Manhattan, St Mary's was in a bad state after its rector, Fr Selden Delany, went to Rome.

"Fr Granville Mercer Williams, SSJE, held the place together and worked hard to get Fr Taber elected rector," says a Cowley Father. "He said all that St Mary's needed was what Fr Taber represented – a great pastoral priest."

Another cleric takes up the story, remembering that he met Grieg Taber "at the beginning of my ministry 45 years ago when he came to talk to the Catholic Club at Grace Church, White Plains. I can hear him saying now that he was a Prayer Book churchman: the *Gloria* was at the end of the Eucharist and the ablutions should follow the blessing and dismissal. He took the group to task for being too Romanish. He was loyal to Prayer Book directives, he said, but when he went to St Mary's he completely reversed his whole philosophy but did so with integrity."

To be Christian stewards is to allow faith in Christ to express itself in deeds of love and mercy.—Thomas Rieke in *The Clergy Journal*

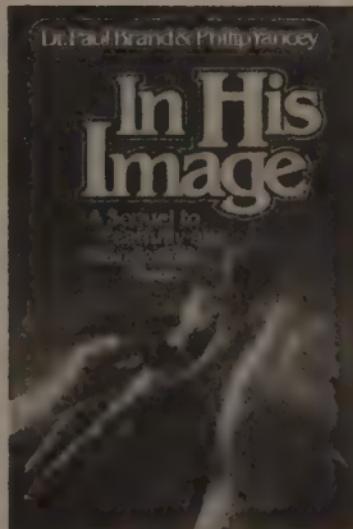
At St Mary's "he took many of his curates from the lowlands of Catholicism and trained them to be Catholic priests," adds yet another cleric. "His clergy house was a tight ship and he had his curates' comings and goings arranged in a way that prevented them from being free for very long. A man was given a day off but it was always followed by being celebrant at the 7 o'clock mass next morning. Yet, for all his strictness, he was esteemed as a gentle, compassionate confessor. In liturgy, he loved the Frank Gavin Missal. 'We now have an official missal', he'd say proudly, but it was not official and never could be, yet in his mind it was sanctioned. He had a very monastic kind of Catholicism. I often thought we would be everything he desired if we were all monks and nuns. It was a prayer-wheel discipline – masses and masses and masses – and talk of Jesus as 'the prisoner of the tabernacle' and sermons on our Lord's humility in allowing Himself to be 'locked in the box'. In a sense, Fr Taber suffered from 'obscurantis' – the idea of some kind of Anglo-Catholic Church that only exists in the mind of God!"



(Continued on page 31)

"IN HIS IMAGE": COMING IN JUNE

A SEQUEL to one of our all-time favorites, *Fearfully and Wonderfully Made*, is entitled *In His Image* and is written by that winning team, Dr Paul Brand and Philip Yancey. It is a fascinating, descriptive exploration of the human body that expresses through analogy what it means to be made in God's image. Science and medicine are the tools used to explore and make plain the spiritual realities taught by the Bible about image, blood, head, spirit, and pain. It does for those subjects what the two authors did in their previous best-seller for cells, bones, skin, and frame. Until the unlikely time when *In His Image* might be remaindered, it cannot be purchased from us on individual order but only as one of the four seasonal selections of the Episcopal Book Club. If you are not already in EBC or if your membership is about to expire, reserve your copy of *In His Image* (and three additional selections that will be mailed to you postpaid during the next year). The cost is \$30 for a year's membership (\$35 overseas). Bi-monthly issues of TAD will also be sent to you. The issue for Pentecost '84 will carry TAD's exclusive interview with Dr Brand in his office at the US Leprosarium at Carville, La. □



The saints and angels cease not day and night from the praise of God. And thou hast been given the Psalter and hast been placed in the choir of the Church militant, that day by day thy voice may be blended with theirs in the harmony of heaven. —*The Rule of the Community of St Mary*



THE PRESENT AS A PRODUCT OF THE PAST

“**G**OING UP to Oxford,” for an American, qualifies as mythic adventure. It’s not just the material and picturesque presence of history, or the abundant satisfaction of Anglophile nostalgia, or even the attraction of the pseudo-aristocratic life among the battered trappings of an imperial social order, though all these figure in the adventure. I suppose that the essence of the adventure is a kind of moral leisure, the discovery of a way of life which permits and encourages a cultivation of thought, attitude, and habit, the self-conscious development of the ability to live freely, acknowledging no imperative other than the way things ought to be.

There are plenty of contrasts and contradictions in Oxford. The university stands in an industrial city – Oxford is England’s Detroit. Each college, each university building, has its own architectural character: Worcester is cloistered and charming, Christ Church regal and imposing, Teddy Hall plain and antique, Queen’s austere and classicizing. And the red brick Venetian Gothic of Keble is incongruous even in Oxford. But Keble’s appearance, the bright

ceramic designs in the high and narrow wall, interrupted by flaming red Virginia creeper in the fall – even that is fitting. Keble is a 19th-century foundation, full of pride and piety, a grandiose appropriation of far-flung resources to a setting designed for a peculiarly 19th-century purpose, a liberal education.

The expatriate American in such a place might well be bewildered. The Bodleian Library, or “Bodley,” as we called it, was sometimes so chilly I had to wear fingerless gloves to turn the pages of a book.

I found the University’s people – students and dons alike – reserved and alert to slights (both real and fancied), elaborately polite, but also given to extravagant self-indulgence. I can recall the Warden of All Souls going on and on, very learnedly, about poetic accounts of dreams, and devout Anglicans listening to Latin retranslations of the liturgy with every appearance of awed understanding. We constantly talked politics, and in the common room an American had to discuss Vietnam with Jacobite monarchists and communists alike, both assessing (correctly) the narrow blindness of



A GOTHIC SYMPHONY IN CONSTRUCTIONAL POLYCHROMY

"**L**AMBOYANTLY Victorian with its varicolored bricks exuberantly diapered in the Gothic manner, the best work of its kind in either Oxford or Cambridge," writes an architectural historian in a quaint description bordering on the precious, of Keble College, Oxford. Then, on a final note of triumph, he adds that "in its 115th year, still young by local standards, it was as much a

focal point of the Oxford Movement sesquicentennial as the High Street's University Church of St Mary the Virgin." [See TAD, Transfiguration '83.]

Raised by public appeal as a memorial to John Keble two years after his death and more than 30 after the sermon that inspired Anglican renewal, the college's purpose by royal charter is to provide a comprehensive but economical education for undergrad-

(The Present as Product of the Past, continued)

American political opinion.

As for worship, there was always the Keble Chapel, ably presided over by Canon Rowell; or the University Church of St Mary the Virgin; or 17 parish churches in Oxford and a dozen on its outskirts.

The Oxford tutorial cemented all of our experiences and gave them meaning. Tutorials are quite intense, and the reward is proportional to the effort you put into the preparation of the weekly essays you read for your don's criticism. We weren't graded until the very end, in the week-long examinations. The level of effort varied. Moreover, and quite novel for an American, we were not required to

think original thoughts, but, rather, to master the original texts and whatever had already been written about them. Such a focus is consonant with my first and last impression of the place. Studying at Keble was a unique historical experience. We were invited to understand that the present is a product of the past, to see that nothing is really new, that the new might not be better than the old, that any event is only one of a myriad of possibilities. At Keble I had the leisure to accept the invitation.—*Ben Chitty, Keble '74, grew up in Sewanee, Tn, and now is head of technical services at Miller Memorial Library, Hamden, Ct.*

uates who hope to study for Holy Orders.

Long before the advent of state scholarships, Keble College made it possible for hundreds of men to come to Oxford who would otherwise have been debarred for financial reasons.

Its first dean, Fr Stuart Talbot, honored the college by giving his son the baptismal name of Keble. The lad grew up to become a priest of the Community of the Resurrection, Mirfield, and in 1933 preached the hundredth anniversary sermon from the pulpit John Keble had occupied at St Mary's.

The college's distinctive buildings were constructed between 1868 and 1870. Its architect, William Butterfield (1814-1900), was himself a High Churchman,



Fr Keble Talbot, CR

and those who found his work gloomy speculated that he had "wounded the senses deliberately as a vicarious act of mortification." But even such critics lived to admit that time has soothed the violent contrasts of red bricks striped and chequered in complex designs of blue, black, and white bricks alternating with bands and dressing of stone. Butterfield's "constructional polychromy" continues in the chapel's rich interior [back cover]. In Keble may be seen a college uniquely designed as a unity by a single architect of great and idiosyncratic powers. Arranged about the wide expanse of the Liddon Quadrangle - the very spaciousness of which so well symbolizes the courage and conviction of the Victorian founders - and with the effect enhanced by the sunken lawn, the component buildings subtly suggest their particular purposes by the variations of their architectural treatment. The soaring height of the chapel, for instance, contrasts with the more

LISTEN to the tenor of my tone/ And you will hear my heart-beat./ I can ring to hold a family together in love./ I can ring at the end of a day's work done well./ I can ring to herald the harmony of God's universe./ I can ring in anger at the unknowing way of one human toward another./ I can ring the anguished vibrations of a confused soul./ I can ring a melancholy cry for a lost loved one./ Remember though:/ I can be shattered by thoughtlessness,/ Never to ring again.—Robert Muller, Church of St Sacrament, Bolton Landing, Diocese of Albany (NY)

massive dignity imparted by the greater emphasis on horizontal lines in the long range of the hall and library.

Among gifts that have enriched Keble is the widely known Holman Hunt painting, *Christ, the Light of the World* (1853), in which Christ, a lantern in his hand, knocks on a



door that can only be opened from the inside. Keble's library has a large number of illuminated manuscripts [see cover]. Among the portraits of distinguished graduates is Peter Greenham's study of Cyril Francis Garbett, 93rd Archbishop of York, 1942-55.—Taddled from several sources

(Grieg Taber, continued)

Writing from Cape Cod, a retired priest remembers his old friend for prudence, courage, charity, and temperance ("a taste of claret lemonade") and the Friday nights in Lent when Fr Edward N West and other young priests were invited to preach.

It was in those years, rich in ceremonial and vocations to the Religious Life, that Fr Taber would muse of the times ahead and his own death.

"I want to die at the altar or at the opera," he was fond of saying. He got his wish, succumbing at the Metropolitan Opera during a matinee performance of *Tosca*, one of his favorites. The story may be apocryphal, but he reportedly said, "Please God, not until after the third aria."—JBS†

DREAM OF A CANVASS PAST

I HAD A terrible dream that the Lord took my Sunday offering and multiplied it by ten, and that became my weekly income. In no time I had to give up my car, my house payments, little luxuries, and even my necessities. What can a man do on \$10 a week? If the Lord took your offering, multiplied it by ten, and made that *your* weekly income, where would *you* be?—St John's, Mason City, Diocese of Iowa

WHAT LENT CAN MEAN

DURING A WARTIME preaching mission, Archbishop William Temple asked the organist to stop playing and the choir and congregation to stop singing. "These are very great words," he said. "If you do not mean them, keep silent. If you mean them a little, sing softly. If you mean them with all your heart, sing boldly." The words, as written by Isaac Watts in 1707, are: "Were the whole realm of nature mine,/That were an offering far too small;/Love so amazing, so divine/Demands my soul, my life, my all."

The whole purpose of Lent can be seen in Temple's directions to learn to sing those words boldly, meaning them with all our heart. It is a two-fold activity. First, it means walking with Jesus in the days of his ministry as he turns toward Jerusalem and the Calvary that awaits him, hearing all the while the voices of the prophets foretelling the dark days, and yet seeing "love so amazing, so divine" as he freely embraces death so that we might live forever free of death's embrace. And, secondly, having seen that love, we see that no response is adequate except a total one - "my soul, my life, my

all."

We all know something of the traditional Lenten disciplines: 1) Faithful attendance at the Sunday Eucharist and some weekday service; 2) Some abstinence from food; 3) Some quiet time each day for reading, prayer, recollection, and self-examination, and 4) Such personal disciplines as we impose upon ourselves, cultivating some habits and weaning ourselves from others with a view to forming a more Christ-like character.

I commend these disciplines to you. But let us be careful about motive. If we observe disciplines so that when Easter comes we can say, "I kept a good Lent," then what we may have done for ourselves is to have cultivated the terrible sin of spiritual pride. Our Lenten disciplines - and our inevitable failure to keep them as well as we hope - should point out to us our weakness, frailty, helplessness, and need for a Saviour. Only when we have admitted our need can we look at the cross and see there "love so amazing, so divine" and know that the path to peace and glory is with and through Him, and so to surrender to Him "my soul, my life, my all." As Mr Watts put it, "Never say that God is just.



A LIFETIME OF LINENS

STURDY and fine, with a quiet elegance, Mary Moore is somehow like the exquisite linens she furnishes for churches and chapels throughout the world. Her unpretentious "shop" at 1211 East Ninth St in Davenport, in the Diocese of Iowa, is almost indistinguishable from the residences lining a pleasant, well-kept block. It ships the embroidered linens and rich vestments on which her fame lies: a fair linen to grace an historic Canadian altar, a chasuble for an Australian priest, a stole for a parish in Indiana. There's been work for the White House and Buckingham Palace.

On a bright, blue-skied morning, Mary Moore greets a visitor



warmly. The mail has just brought four packages from Portugal to deal with, an order has arrived from a rector in Montana and another in Sussex. A half-dozen employees are processing the requests and wrapping others for delivery. They carefully handle the delicate, intricate embroidery which is done on the island of Madeira off the western coast of Africa from Mary Moore's original designs and then sent on to Iowa for final sewing and pressing.

The main structure on East Ninth was built by her father years ago. Across a manicured, flower-decked yard is another part of the business, a pre-Civil War house in which a large room is reserved for assembling and sewing big projects like frontals and palls. Next door is her own home, where she has lived all her life. It is a welcoming house with gossamer curtains and a patina reflecting years of loving care. There she relaxes for a few minutes to think back to her great grandparents' farms at Moorfield in Northern Ireland in the days when linen was a

(What Lent Can Mean, continued)
If He were just, you would be in hell. Rely only on his injustice, which is mercy, love, forgiveness."
—Fr Edward Garrigan, St Paul's, Doylestown, Diocese of Pennsylvania



cottage industry. She still uses the 1829 stamp with which they marked their work.

"My father crossed the Atlantic to study the meat-packing industry, but he met my mother and they decided to go into business making table linens and children's dresses. We were Congregationalist but I was sent to St Katharine's School here in Davenport which was administered by Episcopal Sisters [the Community of St Mary]. I can't overemphasize the importance that the Sisters had in my becoming an Episcopalian and doing this work. I didn't get into it until the end of World War II when our Altar Guild at Trinity Cathedral needed linens. I got some from Irish relatives and then people started asking for finished sets, and that's how the present business started. Besides, dresses have never been 'my thing'."

Mary Moore and her people rarely meet their customers, but they believe they are appreciated. One, an Anglican monk, sent a poem, "Your work is very beautiful:/Our linens now on hand/Say 'Everything from Mary Moore/is sure to be quite grand'."

Standing erect and ready to



return to her desk, Mary Moore is pensive for a moment before she smiles and says, "What a blessing and a joy it is to work at a job you love."—Taddled from article by Joan Lybarger and from other sources

MAUNDY THURSDAY

THIS IS the night our Lord ate the Passover meal with His disciples and gave them the sacrament of His Body and Blood as a continual memorial of Him. It is also the night He went forth to pray in the Garden of Gethsemane, in which He was captured and from which He went forth to trial and death.

The shadows of Holy Week are lifted that we might celebrate with joy the institution of the Blessed Sacrament; we use white vestments, and flowers are at the altar. But after Communion, the shadows fall again. The Sacrament is carried to another place where we might keep the vigil with Jesus in the Garden. The church—His dwelling place—is stripped bare, for our Lord has gone out to die.

—Taddled from a parish in the Diocese of Pennsylvania

Courage is fear that has said its prayer.—Karle Baker

TAD RECOMMENDS



§ *Some Tame Gazelle*, by Barbara Pym (Dutton, \$13.95), the most recent of her skillfully told stories of the comings and goings of slightly eccentric clergy and the ladies who

dote on them; five earlier books in their distinctive wallpaper covers were commended in an article entitled "Of Tea Cups and Cassocks" in TAD Eastertide '81, excerpted from Edmund Fuller, the Episcopalian book reviewer of *The Wall Street Journal*.

§ A series of nine books marking the Oxford Movement anniversary, including two from the US, *Sacraments & Liturgy* by Fr Louis Weil and *Church, Ministry & Unity: A Divine Commission* by Fr James Griffiss. "The renewal of the church for today and tomorrow needs a deep recovery of these themes of Catholic tradition and a vision of their contemporary application," writes Michael Ramsey. For prices write Basil Blackwell Publishers, Oxford OX2 0NB.

§ That all who engage in regular intercessions try using the com-



pactly organized calendar of the South American Missionary Society of the Episcopal Church that gives brief sketches of individuals or families for whom your prayers are desired; it is available for an offering sent to SAMS, Box 276, Union Mills, NC 28167.

§ Providing an instant-print camera to be kept in the parish office and made available to all parish organizations to use to record their events and activities. Afterwards the pictures go on the Sunday bulletin board and then into the archives. It's a suggestion from St Paul's, Westfield, Diocese of New Jersey.

§ Sending \$2 for a packet of your favorite Hillspeak bookmark or bookplate, postpaid, before 15 Feb '84 when the inventory will be depleted by using them in mailings of the Spring and Summer '84 selection to members of the Episcopal Book Club. The 1966 bookmark below is one of the most popular ones we have produced.

WHATSOEVER
YE DO
DO ALL TO THE
GLORY OF GOD



WHEN SILENCE IS GOLDEN

THE NEWSLETTER of St Gregory's, the Anglican abbey at Three Rivers, Diocese of Western Michigan, asked three visitors to write about the time they had spent there. Their contributions demonstrate the truth that God's grace can use us to do good that goes beyond any conscious purpose or power of our own.

From a member of the Summer Vocation Program: When I was asked to write a bit about my two weeks in the vocation program at St Gregory's, I was told not to make it a puff. And I mean after two weeks of blisters, scrubbing toilets, KP, picking strawberries, and sharing a cell with assorted frogs and spiders, who could write a puff? *I* could. Being at St Gregory's is being reminded that we are all conspirators with God to bring about His Kingdom, that we all do breathe in the breath of life in the Spirit. For me these two weeks have been a time of centering on my own life in the Spirit and in a very real community. I've had my mind expanded. I've had to work as hard at growing as probably at any time in my life—growing in knowledge of myself and in the knowledge that that self

has worth to God.

From a woman guest: When I come to the Abbey for a retreat, I want to be with Jesus, unhurried and unpressured, so that He may enter more fully into my life. The first time I came, I was burdened with my family's need to make a major decision. I knew what I thought should be done, but I had no clear message as to what God wanted done. After three days of quiet—times in the Abbey church and long walks on the country roads—God made it clear to me that He would not give me an answer then as to what should be done. What He did assure me of was His unfailing love for me and that He would be with me in the difficult months ahead. I returned home with a new peace and humility that enabled me not to insist that my way be followed. Together, prayerfully, my family was able to make a good decision. Jesus has revealed himself to me especially as I walk on that country road. We have had conversations about mothers and sons, and sons and mothers; and he has introduced me to his Mother. He gently but firmly has revealed things to me about myself that were standing in His way. He has helped me

break down barriers I had erected, so that I can come to Him as a trusting child to her loving Father. Burdens lifted! Such gifts of love and joy received!

From a parish priest: Each year I take at least three or four days to spend in silence at the Abbey, silence broken only by monks in choir. And each year I find the unspeakable peace to which God calls us and leads us. I walk through the paths, down into the valley, beside the lake. I return filled with deepened and renewed love for my wife, my family, and for my ministry. In that quiet place I experience

God's Holy Presence—a presence always available yet often obscured by all the voices of the world that call out to me for comfort, direction, and love. In this place I call out, and in this place the answers are not so easily lost as in the distractions of my everyday world. I give thanks to God continually for the work of the Abbey, for the men who pray for us all. Without them, I would be lost in the confusing world more frequently than I am, and, although there are other places, without this place that they have made, I would not know where to turn. □



POTPOURRI



HOW'S THAT AGAIN?

□ The *York Diocesan Leaflet* reports that Fr John Newton was instituted as rector of Sigglesthorpe and Rise with Nunkeeling while Fr Patrick Hoare is priest-in-charge of Leake with Over & Nether Silton and Kepwick, and Felixkirk with Boltby & Kirkby Knowle.

REALLY SINCERE GUYS

□ In the clerical sector/The up-to-date rector/Will sign himself Steve, Vic or Ken;/The trendy team vicar/Will bring 'em in quicker/With Stan or with Chris or with Len./It's more "democratic"/(that's axiomatic)/For Canons in Res/To be called Tom or Les./Or

Eddy, or Ernie or Ben.—John C Best, quoted by Rosamund Essex in *Church Times*

FRIEND, COME UP HIGHER

□ After TAD talked about the progression of names of a trio of New York Parishes from Trinity to Holy Trinity to Most Holy Trinity, it heard from a priest of the Diocese of Norwich who tops them all: Fr Charles Sharland is a canon of the Cathedral Church of the Most Holy and *Undivided* Trinity.

BULLS IN THE BULLETIN

□ We will disburse you in small groups for dinner.—Christ Church, Shrewsbury, NJ



REAL OR ERSATZ CATHOLICITY?

WHAT DOES "Catholic" with a capitalized "C" mean to you?

Since 14 July 1833, the Catholic Revival in Anglicanism has been a recovery of being "Catholic" for what is also, and was then almost exclusively, regarded as a Protestant church.

In 1983, London's All Saints, Margaret Street, the London church often identified as the "cathedral" of the Oxford Movement, ended a weekend of observances with Solemn Evensong and Benediction of the Blessed Sacrament with Lord Ramsey of Canterbury preaching. In that setting, you could tell what Catholic meant with your nose!

Anniversaries have a way of glorifying the past. A couple celebrating a silver wedding anniversary enjoys the congratulations of friends for a quarter-century of bliss, when the husband and wife, in the privacy of their candid memories, think more of the surprise of surviving. The Movement, in its outward expressions, put crosses, candles, and flowers on our altars, vested our clergy and choirs, and restored the Eucharist as the central act of Christian worship. At

its best, it had a vision of the church that embraced the past, nourished the present with a deep sense of the sacraments and of the spiritual integrity of the church, and gave substance to such phrases as "the communion of saints."

But "Catholics," the inheritors of the Movement, also include some stylists of ecclesiastical behavior who alienate and divide in the name of purity of doctrine. It is the Catholic party in the Church of England that has been among the principal opponents both of women's ordination and of union with other Christian bodies that might widen the embrace of catholicity. It is "Catholic" sectarianism in styles of worship that can transform what is rightly a mystery into an obscure puzzle. "Catholic" for some means antiquarianism and obscurantism.

Last 14 July, the day of remembering how the movement began, gave Catholicity an awesomely broad scope—and called the church to a new vision of catholicity, to a celebration of what God is doing among people who do not know the Christian faith, to a passionate concern for the wholeness of the human family, instead of defensive hostility to challenges

BURIALS

¶ Robert Worthington, 83, educated at Kent and Harvard, who, in a double-faceted career, became first a scientific authority on corrosion-resistant metals and then a financial authority on corrosion-resistant investments, guiding the Church Pension Fund from total assets of \$40 million when he became president in 1946 to \$186 million when he retired in 1968, leaving it well on its way to its present strength of \$740 million, benefitting over 4,000 retired priests and other pensioners with annual payments of approximately \$21 million; from St Mark's, New Canaan, Diocese of Connecticut.

¶ Estelle Blyth, 101, who as a child of five set out on a long voyage with her father, George Popham Blythe, newly consecrated I Bishop in Jerusalem [a title that uses "in"]

rather than "of" out of respect for Orthodox jurisdictions in the Holy City], and who, surviving the capsizing of their ship in Jaffa harbor, grew up to be Bishop Blyth's secretary, assisting in the sensitive ecumenical relationships instigated by Edward White Benson, 94th Archbishop of Canterbury (1883-96) and becoming the first non-Samaritan woman to climb Mt Ebor or attend Samaritan worship and who, on returning home during World War I, was made secretary of the Palestine Exploration Fund, remaining a committee member until 1971; from St Dunstan's-in-the-West in the Metropolis and Diocese of London.

¶ Corporal Thomas Stowe, USMC, 20, son of Fr David Stowe and grandson of Fr Walter Stowe, both priests of the Diocese of New Jersey, who enlisted on graduation from high school in '81, trained at Parris Island and Camp LeJeune, arrived in Lebanon, ironically, on last Memorial Day weekend, and, after service at the US Embassy, was transferred, with the prospect of Christmas furlough home, to the ill-fated administrative headquarters at Beirut, news of the bombing of which reached his mother, Priscilla, as she was preparing Sunday morning breakfast in the rectory of St John's, Somerville, NJ; the Requiem Eucharist was celebrated by the Bishop of New Jersey assisted by clergy of the

(Real or Ersatz, continued)

against the institutional church. "Catholic" means breadth and depth and wholeness. If that is the heritage of the Movement, then it will be remembered on its 200th birthday as a step towards unity instead of an escape from wholeness in the name of an ersatz catholicity.—Fr Peter James Lee, Rector, Chapel of the Cross, Chapel Hill, Diocese of North Carolina

Watchung Deanery, of which Corporal Stowe's father is the retiring head, and burial was in St John's cemetery plot near the graves of three former rectors.

¶ Charles Murphy, 74, a North Carolina farm boy who worked his

way through Duke University and its Law School as preparation for the job of drafting bills for the US Senate, a post that won him the attention of Missouri Senator Harry Truman and began a friendship that led him to be an adviser and

DIGNIFIED ASSURANCE: "THIS...IS LONDON"

ST PETER'S, Budleigh Salterton, Diocese of Exeter, is a very decent piece of late Victorian work, set in a quiet town on a lovely curve of the Devon coastline. It was built in 1893, the same year that Stuart Hibberd was born and it was there that his funeral took place. The tribute was movingly given by his old friend and neighbor, Charles Claxton [V Bishop of Warrington, Suffragan to Liverpool, '46-60; IV Bishop of Blackburn, to '72; Assistant Bishop of Exeter since '72] and I am sure Stuart would have been pleased that a bishop saw him on the way. In the 30's and 40's, as BBC's senior announcer, Stuart read most of the news bulletins that were considered Really Important, such as the impending death of George V and the end of the European war. When he began, "This... is London," you knew you were in for something. [It became the title of Hibberd's autobiography and was also used by US Correspondent Edward R Murrow.]

In retirement, Stuart introduced a most successful weekly program called *Silver Lining*. Its signature tune was the air from Parry's *Judith*, now more familiar as the melody for Whittier's hymn, *Dear Lord and Father of Mankind*. When I heard it again as we filed out of St Peter's, the last verse said, I thought, a good deal about Stuart's immense appeal to the public. "Speak through the earthquake, wind and fire, O still, small voice of calm." That was what he was, specially in those war years: through the earthquake, wind, and fire, his was the still, small voice.—Alan Gibson in *The Times* of London



confidant of three presidents while holding such diverse positions as Under Secretary of Agriculture, Chairman of the Civil Aeronautics Board, and White House counselor on foreign policy and civil rights; from St Matthew's, Hillsborough, Diocese of North Carolina.

✠ **Alta Hertzler Heistand**, 89, who in 1921 became the bride of the late John Thomas Heistand some 16 months before he was made a deacon and lived to see him consecrated III Bishop of Harrisburg, '43-66 (now Central Pennsylvania) and to see their son Hobart instituted in '72 as Rector of Christ Church, the largest parish in the City and Diocese of Springfield (Il) [note his article elsewhere in this issue] and their son Joseph consecrated IX Bishop of Arizona in '79; besides her sons, participants in the Burial Office for Mrs Heistand included the IV and V Bishops of Central Pennsylvania, Charles McNutt and Dean Stevenson, as well as the VI Bishop of Atlanta, Bennett Sims; from St John's-in-the-Wilderness, Eagles Mere, Diocese of Central Pennsylvania.

✠ **Gilbert Hemsley Jr**, 47, who began life in his father's rectory in Bridgeport, Ct, became interested in theatrical lighting while an undergraduate at Yale and went on to teach courses at Princeton and Wisconsin, frequently using the professional stage as a lab for his students; he debuted as a

lighting designer for the New York City Opera and later was intimately involved in Bernstein's *Mass* that opened Washington's Kennedy Center, then the Nixon and Carter inaugural celebrations, the US tour of artists from the People's Republic of China, and innumerable productions of the Metropolitan Opera, American Ballet Theater, and Bolshoi Ballet, as well as Radio City Music Hall and Broadway shows; from St Michael's in the City and Diocese of New York.

✠ **Leslie Gordon Warren**, 70, British-born Dean of Detroit's Cathedral Church of St. Paul from '65 until retirement in '79, widely known for his weekly radio sermons, a student of French, Russian, and Chinese, amateur painter, book collector, and championship bridge player; ordained in Canada in '47, he was a chaplain in the Royal Canadian Air Force and lecturer at St. Chad's College in Regina, Saskatchewan, before coming to the US; from the Cathedral. □

“Christ in us,” not only Christ offered for us; a “divine nature” set-before us, of which we are to be made “partakers.” Must we cease adoring when He comes, not only as the Giver, but as the Gift; not only as the Priest, but as the Victim; not only as “the Master of the Feast,” but as the Feast itself?

—John Keble



VOICES OF THE VISION GLORIOUS

The Eucharist is the very crown and fountain of all God's gifts, in which is bestowed on each receiver by way of most unspeakable participation and union, the gift which is God Himself, as well as having God for its Giver.

—John Keble

The Grace of God at all times awaits, forecomes, accompanies, follows, encompasses us. It is within us, and without us. It comes to us through ordinances, and without them. It never fails us, if we never fail It. It is everywhere, for It is the Holy Spirit, Who is everywhere, since He is God
.... —EB Pusey

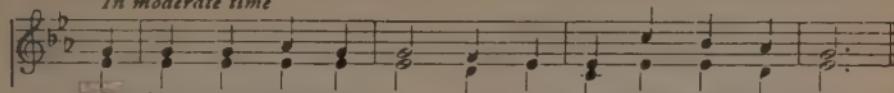
If a man would teach the power of religious truth, he must personally have felt the need of it.—Henry Liddon

Christianity is not a theory or a speculation but a life; not a philosophy of life, but a life and a living process. —Samuel Taylor Coleridge

The great Catholic principles which distinguish our Church from many Protestant bodies include the doctrine of grace in Baptism, the real sacramental Presence in the Eucharist, absolution, universal or Catholic consent, and the Apostolic foundation of the Episcopate as the source of lawful Church power and of a valid ministry.—Prime Minister William Gladstone

The devotional use of the Reserved Sacrament is not something independent of Communion and deriving from some separate conception. It is precisely because devout reception unites us to our Lord that the Reserved Sacrament is His body, that He is present in a special manner and that He can thus be adored. —Sir Will Spens, Belief and Practice

Priests are called to be points of contact between God and the suffering world. Their hands stretched out to heal with soothing touch men's feverish souls, their hearts consecrated in the havens of refuge for the weary and fainting, must alike be pierced.—Frank Weston, Bishop of Zanzibar, writing on the flyleaf of his Bible



4 Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace for evermore;

Till with the vision glorious
Her longing eyes are blest,
And the great Church victorious
Shall be the Church at rest.

THE VISION GLORIOUS, title of EBC's current book, brings to mind the fourth stanza of a hymn, *The Church's One Foundation*: "Till with the vision glorious, / Her longing eyes are blest, / And the great Church victorious / Shall be the Church at rest." Set to Samuel Sebastian Wesley's tune, *Aurelia*, it was written in 1866 by a curate at Windsor, Samuel John Stone (1839-1900), who was stirred by the defense by Robert Gray, I Bishop of Cape Town ('47-74), in behalf of John William Colenso, consecrated I Bishop of Natal in '53 and deposed a decade later. The latter's name had come to stand for heresy and disloyalty because of his treatment of the atonement and the sacraments – a chief issue at the first Lambeth Conference in 1867. "Is it not ironic that the great hymn that 'heresies' inspired has become a magnificent statement about the Church?" asks Helen Salem Rizk in her booklet, *Stories of the Christian Hymns* (64 pages, Abingdon Press, Nashville, Tn, 1979) of the hymn sung more than any other at observances of the Oxford Sesquicentennial. □



The recovery of the fulness of the truth of Scripture in the Church demands that we shall all link together the return to the living God in the Bible with the appeal to the tradition of the Catholic Church – the ancient fathers, the liturgy, the sacramental life, the visible order of the visible Church. Only thus do we recover the fulness of the Bible, for only thus was the fulness of the Bible first given. —Michael Ramsey

The last thing in the world the Oxford Movement thought of itself as attempting was the task of tricking out an Anglican jackdaw with feathers borrowed from the Roman or any other peacock. —NP Williams

BY WILL AND DEED

★ HOLY TRINITY, Greenport NY, Diocese of Long Island, one-seventh of an estate of two to three million dollars from Everett Warner, 94, who lived quietly above his Main Street paint store and was not known to have attended any services in the six churches or synagogue remembered with equal amounts with the request that the funds be spent within the community and not at the direction of "any higher ecclesiastical authority." In the words of the local rabbi, "It was his way of saying thank you to the town in which he lived since 1910. He loved Greenport."

★ DIOCESE OF EAST CAROLINA, land and property on Masonboro Sound, New Hanover County, valued at \$350,000 from Mr and Mrs Jacob Logan Conners, representing one of the largest gifts the diocese has received in its 99-year history. Included is a home formerly occupied by Mrs Conners' late mother, Mrs Edwin Harriss, widow of a New Jersey paper manufacturer and long-time communicant of St James, Wilmington, NC.

★ CHURCH PASTORAL AID SOCIETY, \$55,000 from George Rochford Porter of St Andrew's, Halton Holegate, Spilsby, Diocese

of Lincoln, to continue work begun in 1836 to "aid and maintain faithful and devoted persons as assistants in parishes, especially in rural areas." A like amount was left the Church Society formed in 1950 "to witness to the supremacy of scripture and to the reformed faith of the Church, in accordance with the 39 Articles and *Book of Common Prayer*."

★ DIOCESE OF OKLAHOMA, a trust fund of approximately \$50,000 from Clara Louise Langston, 80, widow of a physician, representing the residue of annual gifts of \$10,000 that Mrs Langston had contributed anonymously since 1960 to enable clergy to take sabbatical leave to study on James Mills Fellowships named in honor of a late dean of Oklahoma City's Cathedral Church of St Paul of which Mrs Langston was a communicant; in more recent years the funds have also provided guest speakers for meetings of diocesan clergy and have enabled individual priests to attend seminars.

★ CATHEDRAL CHURCH OF CHRIST in the City and Diocese of Canterbury, \$16,000 from Nowell Mary Johnson, widow of Hewlett, infamous "Red Dean" of Canterbury (1931-63), who never tired of trips to Moscow and Peking (see Lord Fisher's comment, TAD Christmas '83). A bequest of \$1,600 was made to the Communist-dominated *Morning Star*.

QUARTER WATCH

¶ Staid proceedings of the 198th Convention of the Diocese of New York were brightened by a multicolored dragon dancing to the sound of drums, trumpets, cymbals, and bursting balloons to mark the acceptance as an organized mission of Our Savior, Chinatown; as business continued, the Chairman for Clergy Stipends stepped to the podium with the promise that *he* "would not drag-on."

¶ A 13-year-old communicant of St David's, Baltimore, Diocese of Maryland, Laurence Pittenger, won \$800 for his home parish in a choristers' contest sponsored by Rediffusion Television at St George's, Hanover Square, in the Diocese and Metropolis of London.

¶ In St John's, Kissimmee, Diocese of Central Florida, Edith Booth used the Deaconess's Prayer in observing the 50th anniversary of her "sitting apart": Let my life enforce what my lips utter. Do Thou choose for me the work I do and the place in which I do it, the success I win and the harvest I reap . . . Make me faithful unto death and give me at last the crown of life.

¶ Ten enormous new bells, replicas of Westminster Abbey's, ring out from the Romanesque tower of

Washington's old post office on Pennsylvania Avenue that now houses one of the nation's most unique shopping plazas.

¶ The Community of St Mary the Virgin (CSMV), founded in 1848 as one of the first fruits of the Oxford Movement and destined to be the largest order for women, celebrated its 135th anniversary in the parish church at Wantage with a procession of 40 banners, each representing the works and houses of the Community past and present; noting the influx of black-habited sisters from 11 convents in England as well as South Africa, India, and Botswana, a villager exclaimed, "They're pouring into town like ink!"

¶ For the first time in its 26-year history, TAD has gone back to press for more issues. It did so in response to an urgent request from Bruton Parish Church, Williamsburg, Diocese of Southern Virginia, for 2,000 more copies of TAD for Advent 1983, which featured the parish on its color cover and profiled its history as well as its present life. With the support of Bruton Parish and cooperation of the printers, TAD was glad to oblige and is heartened to know that current visitors to the historic church will go on their way with TAD in their hands. □

cally stagnant." He announces that his book is "intended as a response to those questionings and criticisms." From a uniquely stimulating vantage point at Keble, with the young life of Oxford whirling around (and in religion so commonly divided between Evangelical and agnostic), Fr Rowell excited me as I read. At the

end of his book he speaks of "a certain theological failure to reinterpret the Catholic tradition in a creative and living way." He qualifies such a brief and devastating verdict on recent years by adding that by 1948, the year of the sixth and last Anglo-Catholic Congress, many of the movement's insights had "become part of the life-blood of the Church." So his tale is one of victory of his heroes. But he is less enthusiastic about their successors. He leaves us to draw our own conclusion as he tells of the original Oxford trio who combined learning with holiness; of John Mason Neale's passion for the church architecture, for the translation of the great hymns of Christendom, Western and Eastern, and for sisterhoods; of the ritualistic


Geoffrey Rowell

priests in the slums; and of Edward King's "bishopric of love" in Lincolnshire; of the missions to Africa and the Pacific, of the reaching out to Rome (or rather to Malines in Belgium, despite cold water flowing in the Tiber), of *Lux Mundi* and *Essays Catholic and Critical*, and so of the baptism of biblical criticism within a religion glad to depend on the sacraments. Fr Rowell selects spiritually edifying themes. He quotes generously from his heroes' own writings, and supplies notes which are a guide to recent scholarship as well as an addition to it. His book will prove a long-lasting contribution to popularizing solid knowledge about the good and the great. □

Friend, there is welcome in this Church for Thee. / Come in and rest and think and kneel and pray, / What folk have builded for God's glory see: / Give thanks, and so in peace go on thy way. —Sign in Shrewsbury Abbey

OUT OF THE MOUTHS OF BABES

AS OUR parish's annual Easter egg hunt got off to a frolicking start, I debated whether a traditional prize should be awarded to the child who found the most eggs. Instead, I hit on the idea of rewarding the boy or girl who found the fewest; I could thereby allude to Christ's words about the least being the greatest and the last being first. There came the moment when I asked who had the most eggs. There were some who

had a few more than others, but, for the most part, the eggs were evenly distributed. It was then that several spoke up to say that a few had, indeed, found more eggs than others, but that they'd decided to give them to those who had only a few. It was a revelation that completely destroyed my lesson, for I had been given a lesson myself about the great virtue of sharing.
—Martha Houston, St Stephen's, Hurst, Diocese of Fort Worth (Tx)



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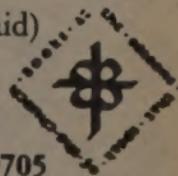
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